

Exploring formats and review practices of text material stemming from documentation projects

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Introduction

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In this talk we look at examples of text material prepared for two different communities in Mexico: Ayutla Mixe and Seri

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 - ▶ the formats that texts in native languages are presented in (bilingual or monolingual)
 - ▶ different approaches to editing and preparing material collaboratively
 - ▶ different approaches to accommodating dialectal variation
 - ▶ taking into consideration local literacy levels in planning the presentation of the text material

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- ▶ Linguist-oriented publications
 - ▶ Levy & Beck (eds.) 2012, Totonac and Tepehua narrative texts
 - ▶ Barreras 2014, Guarijío texts
 - ▶ Palancar (ed.) 2009, San Ildefonso Otomi
 - ▶ Estrada et al. (eds.) 2010, Yaqui
 - ▶ Lastra 1997, Ixtenco Otomi
 - ▶ Journals *Tlalocan* and also *IJAL*'s ILAS supplement

Case studies



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 - ▶ Children still acquire Mixe as their native language but there is an increasing number of families who choose to teach them only Spanish

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 - ▶ Children still acquire Mixe as their native language but there is an increasing number of families who choose to teach them only Spanish
- ▶ In Ayutla, 64% of the population is reported to have some degree of literacy in Spanish and literacy in Mixe is effectively non-existent
 - ▶ There are few printed materials in Mixe (for all of the dialects), although the number has increased over the past decade

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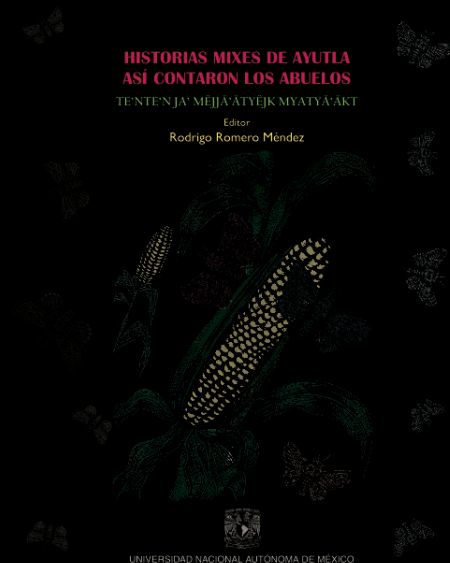
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 - ▶ the other presents a study about the Mixe writing system

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The target population for the book included

- ▶ General community, particularly teenagers or people under 40, with secondary or college education
- ▶ School teachers
- ▶ Spanish speaking readers



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- ▶ The final version of the Mixe and Spanish texts were reviewed and edited to ensure fluent presentation, all the while maintaining correspondence between the 2 versions
- ▶ The stories were then shared with some Mixe speakers to get feedback

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 - ▶ It creates awareness of the fact that indigenous languages have writing systems

Case studies – Ayutla Mixe

El Cristo de San Pablo Güilá

Narradora: Sofía de Jesús

1 Les voy a contar cómo fue que se apareció el Cristo que ahora conocemos como de San Pablo Güilá y cómo fue que llegó hasta allá. 2 En un principio el Cristo se apareció en Yalalag.⁸ lo encontró la gente de Yalalag, la gente de Yalalag lo recibió.⁹ 3 Si bien la mitad del pueblo lo aceptó, la otra mitad no lo quería. 4 Cuando llegó al pueblo, la mitad de la gente de Yalalag le brindó el debido respeto. 5 La mitad del pueblo fue a comprarle un petate. 6 El Cristo estaba sucio, no estaba limpio; el Cristo olía como si se estuviera pudriendo, no estaba limpio. 7 La mitad del pueblo lo tuvo asco y la otra mitad sí lo quería. 8 La mitad del pueblo le dio su respeto, así fue. 9 El pueblo le dio su casita, el pueblo le dio su iglesia al Cristo de San Pablo Güilá. 10 Cuando estuvo ahí ocho o diez días, no se sabe cuánto tiempo, la mitad de la gente de Yalalag lo atendió muy bien y la mitad no lo atendió. 11 Si lo cuidaron, si le tenían mucho respeto, si lo atendieron, si lo curaron, porque tenía muchas llagas, todo su cuerpo estaba cubierto por llagas. 12 Pues ahí se quedó, ahí estuvo mucho tiempo, ahí lo cuidaron y lo atendieron, ahí lo cuidaron muy bien en cama, la gente de Yalalag le dio de comer y le dio de beber. 13 Una tarde, cuando iba de salida, cuando dicen que se iba, le dijo a la gente de Yalalag que le hicieran un favor, que ya se iba al lugar donde iba a vivir.

14 “Mañana me estoy yendo, muchas gracias por haberme cuidado”, así le dijo a la gente de Yalalag.

15 Entonces la gente de Yalalag le dijo: “¿Ya te vas, abuelo?”

16 “Ya me voy, tú sabrás dónde encontrarme”, así le dijo. 17 Eso fue lo que dijo esa tarde, y fue entonces cuando el Cristo, digamos que el abuelo, se fue.

Nteety'äjtem San Pabl Guila

Maty'äkp: Sofía de Jesús

1 Yäät ejts tsyäm nmety'äkampy x'e'n ojts kyaxi'iky y'e'e Nteety'äjtem San Pabl Guila. 2 Jayeen Puxtajaj'ojts oyts kyaxi'iky, Puxtajaj'ojts jajp yaj-kpääty. Taa Puxtajaj'met ojts jajp y'axaj. 3 Kukwa'kxy ojts Puxtajaj'met tsyeyk jëts Puxtajaj'm ka't kukwa'kxy ojts tsyeyk. 4 Ku ojts jya'äty jajp ta ojts ja' Puxtajaj'met kujpk jytens'ëk. 5 Ojts ja' kujpk ja' käjp tyo'oky'u'nk y'ësjë'ëy. 6 Axëek ja' Nteety'äjtem'u'nk, ka't ja' wyä'äts: xu'kp ja', putsp ja' nate'n ja' Nteety'äjtem, ka't ja' wyä'äts ja'. 7 Pës kujpk te'n ojts t'axëeky jëts kujpk te'n ojts tsyeyk ja'. 8 Ta ojts n'anä'änë'n kujpk jytens'ëk, ojts te'n ja'. 9 Ta ojts ja' tyëjk'u'nk yajkmo'oy, tsyajptëjku'nk ojts yajkmo'oy ja' Nteety'äjtem San Pablo Guila. 10 Pës ku te'n ojts jajp ja' ity tuktujk xëë, mäjk xëë, n'e'n te'n ja' ijty jajp tsujnaxy ja' kujpk ja' Puxtajaj'met tjents'ëk jëts kujpk ka't ojts tjents'ëk. 11 Pës ojts te'n ja' yajk'ixy, ojts te'n ja' yajkmay'aty, ojts te'n ja' yajkëns'ëk, ojts te'n ja' pyä'ämtso'oky jajp, porque pu'uts ja' kaanaxy, tuke'y nekëxp ja' pu'uts tmëet'aty. 12 Pës ojts tyä'änë'n, ojts tyän jajp jeky, ojts te'n jajp ja' yak'ixy yajkmay'aty, ojts te'n jajp ja' yaktëj'iky yakyojki'iky, yakkay yak'uuky ja' Puxtajaj'met. 13 Pës ku ojts jëmpejtn jajp jatukojk, ku ojts tyso'onëk, ta ojts ja' Puxtajaj'met yakanëmany tsuuj ku may'äjtem ttu'tnt ku nyëjkäñn jatukojk mä tsyënyä'änyë'n.

14 “Tsoonänëp ejts japom Tioskuyëp ma Tios. Të ejts x'ixy” Te'n ja' Puxtajaj'met yajnëjmëk.

15 Ta ja' Puxtajaj'met y'anä'ny: “¿Pës teetmyä'äy mtsoonänëp?”

16 “Tsoonänëp ejts, jam x'uknäwët mä x'ukpäät” te'nëk y'anä'ny.

17 Pës ojts te'n ja' tñëjkapy tsuuj, jëts ja' Nteety'äjtem, ja' teetmyä'äy, ojts ja' tyso'nn.

Case studies – Seri

Seri is a language isolate spoken by around 900 people along the coast of the Gulf of California in Sonora, Mexico

- ▶ Literacy in Seri is quite low with only a few exceptions
- ▶ In recent years, use of Spanish has been on the rise, especially with children
 - ▶ The materials created so far are directed at young speakers and school teachers who have little to no literacy training



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 - ▶ Drawings were commissioned locally to accompany some of the texts
- ▶ I wrote an introduction in Spanish discussing the editorial process, the orthographic system used and the content of the Seri texts

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 - ▶ with the target audience being Seri speakers (especially younger ones) where Seri is strongly competing with Spanish

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 - ▶ in order to promote reading in Seri and to avoid the exclusive use of the Spanish translation
 - ▶ with the target audience being Seri speakers (especially younger ones) where Seri is strongly competing with Spanish
- ▶ In other words, I wanted to challenge my target audience and evaluate the result

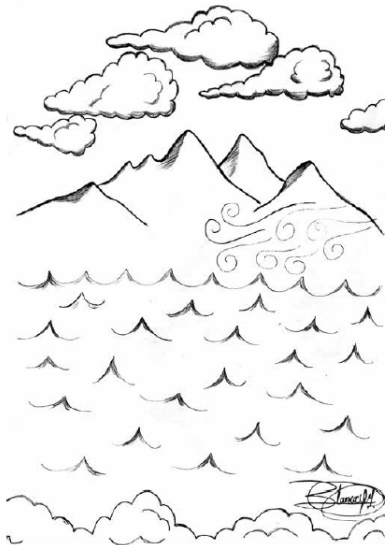
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Hai Xepe Imac Quiij cop iicp hac

ÓSCAR PERALES TORRES QUIH OZAXŌ IHA*

Hai xepe imac quiij cop iicp hac hizaax oo compacta. Hai xepe imac quiij cop, tiix hai ihaapl cop iti hai isoꝓ iha. Hai xepe imac quiij hapah quih hai ozaxōt quih chaa iti coofija tanticat cmis zo haquix imiꝓh iha. Tiix hai caaixaj isoꝓ quih chaa ha. Hai mos áno caaixaj, tiix thaa ma x, haquix tiꝓh ma x, hamiꝓaj. He mos hapi hisoꝓ hipquij taax oo hant cōtap ma, hmiꝓa. Tiix xnaai z itcommis, haapa z immis iha. Hai xepe imac quiij cop, tiix ihaapl iti hai ha. Hai xepe imac quiij hapah cop intooit ma x, hoopatalca quih iisax quihꝓh quih

* Alma Imelda Morales Romero xah, Carolyn O'Meara xah, taax yatoo-siploꝓ iha, zꝓꝓ quih an hant cōiꝓaait hac. Melida Maday López P. xah, Inés Glorybel Morales R. xah, Débora Raquel Perales M. xah, René Montaña Herrera xah taax yaaiꝓi ha.



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 - ▶ Individuals who are interested in Seri culture will have limitations, but the introduction tries to compensate for that

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 - ▶ In the Ayutla Mixe case, Romero chose to present the text bilingually, in a mirrored format
 - ▶ Whereas in the Seri case, I chose to stick a monolingual presentation to prevent speakers from reading exclusively the Spanish part

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- ▶ In deciding how the text will be presented (e.g., bilingual or monolingual)
 - ▶ we considered **literacy levels** in both languages
 - ▶ dialectal variation
 - ▶ the **distribution** of the publication (how and where)
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 - ▶ take into consideration **migrant populations** located outside of the primary speaker community
- ▶ In general, all of these considerations are aimed at **creating guidelines** on how to create such material

Closing remarks

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- ▶ It can also allow us to be more realistic in **planning the time and resources necessary** for this component of a documentation project
 - ▶ As well as allow for **more realistic expectations** from granting agencies
 - ▶ And expectations and **recognitions** from academic review boards
- ▶ Finally, it's crucial to distinguish between texts designed for use by **different audiences**

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Thanks!

